

All the truth it  
is right,  
oration not less  
the power, the  
destructibility of  
has unsuccess-

ire, we pub-  
limate of Mr.

AND THOREAU  
Parker was  
quired the way  
it without sac-  
rifice, and was car-  
out-of-the-way  
and, and sublimely  
galleries, and  
oval backed,

On the plat-  
form of which  
on the other a  
surprised by  
special friends  
an interlocutor  
of them sat read-  
ing, should begin,  
of Theocritus;  
not the smallest;  
he could have  
white-bearded,  
little old man;

long, bald head;  
What a world  
of Scors-  
appearance of aga-  
his mouth;  
But all seem-  
Longellow's  
a force of men-  
before. When  
ite different from  
of the hock-  
earth and heven  
language un-  
lecture was on  
as a minister  
and manly men,  
in defeating  
to convey a true  
should be an ad-  
migh't attempt.  
What far-reach-  
in single sen-  
alive at one  
thought, flashed  
me in thunder;  
the little man,  
beating brows,  
the unseen. Time  
would break into  
ss of the day, or  
They looked ap-  
eared to have ex-  
and words. In  
position to pluck  
tials ease, and at  
and own self reles  
without an ex-  
in the way to  
leave the scene  
in the street they

—From an unpub-  
lished States, by R. L.

YEAST.

, and can testify  
and very desira-  
sods, and all  
and-making is an  
to every house-

use we know, from  
directions how to  
—World's Crisis.  
hour and water  
in a few minutes,  
injury. We call  
beautiful cooking,  
time, will insure  
little work. Per-  
and see this deli-  
18 and 20, La

February 18.

POOING AND  
3.

Early Madam  
and liberal pat-  
removed to 323  
here will be found  
in the world, as  
and produces new  
stands second to  
ences, either in o-

She can refer to  
Boston, Providence,  
and try for your  
October 8.

AWKINS,  
COSTLE

ERANCE RE-

inary and useful  
while labor in herself  
which no person  
agencies, should be

in six months.  
one of 420 pages,  
stool portrait of Mr.

& CO.

street, Boston.  
s

TALOGUE  
vering Trees,  
ROSES, BED-  
TS, &c.

mailed to any ad-  
to Boston, or New  
B. WATSON,  
Plymouth, Mass.

Williams,  
ne, Room No. 6.

Adams.  
JA MARSH, 14  
the large handwrit-  
Messages from  
through Joseph D.  
Quincy—written  
Adams.  
George Wash-  
ington, when in the  
medium through  
them.

JAN 9

## THE LIBERATOR

—IS PUBLISHED—  
EVERY FRIDAY MORNING.

—AT THE—  
ANTI-SLAVERY OFFICE, 21 CORNHILL.

ROBERT F. WALLCUT, General Agent.

TERMS—Two dollars and fifty cents per an-

num, in advance.

Five copies will be sent to one address for ten

cents, if payment be made in advance.

All remittances are to be made, and all letters

relating to the pecuniary concerns of the paper are to

be directed, (post paid,) to the General Agent.

Advertisements making less than one square in-

inch three times for 75 cents—one square for \$1.00.

The Agents of the American, Massachusetts,

Pennsylvania, Ohio and Michigan Anti-Slavery Soci-

eties are authorized to receive subscriptions for The

Liberator.

The following gentlemen constitute the Finan-

cial Committee, but are not responsible for any of the

acts of the paper, viz.—FRANCIS JACKSON, ED-

WARD QUINCEY, SAMUEL PHILBRICK, and WENDELL

PHILLIPS.

WM. LLOYD GARRISON, Editor.

Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINGTON & SON, Printers.

VOL. XXIX. NO. 17.

BOSTON, FRIDAY, APRIL 29, 1859.

WHOLE NUMBER, 159Q.

REFUGE OF OPPRESSION.

SATANIC DEMOCRACY.

Mr. Maney, of Berrien county, offered in the Senate of the Legislature of Michigan the following statement as a report from the Committee on Expiring Laws. It is signed by Senator Broadhead, and was written by Senator Muzzey, a newly-elected Democrat, of the most malignant sort:

The Committee on Expiring Laws, to whom was referred a bill to repeal section 2,338 of the compiled Laws, relating to qualified voters in school meetings, having considered the same, ask leave to report,

The question involved is simply, whether it is allowable to admit negroes to participate equally with white citizens in school district meetings.

Your committee are astonished that a proposition that nature should ever have elicited a difference of opinion in a civilized community. Yet as a diversity of opinion does exist, they will briefly state some of the reasons which occur to them, why a descendant of the African race should have no fellowship, social or political, with white persons.

History, sacred or profane, has failed to furnish any evidence that the negro sprang from the same stock with the white man. Plausible naturalists have maintained that he is not strictly man at heart, but a sort of hybrid, or connecting link between man and the lower animal.

Without referring to this cited question, your committee are of the opinion that the negro has had but little legal knowledge. Why, was this the same Judge McLean that Mr. Spain wanted to make President a few years ago?

Wanted to get him off the bench?—Judge Spalding.) Look at the constitutional arguments which have been brought forward, such as the boy who exhibited here before you, with the Probate, Crown Court Judge, who took a seat beside your Honor upon the bench. What sort of an argument was that? Again, the gentleman reads a series of resolutions, which purported to be sanctioned by your Honor. But it was known, or should have been known by him, that this placing of your Honor's name to those resolutions was a libel upon your name. At this meeting, the name of your Honor was placed to these resolutions without authority and without permission. I have now a note from one of the most prominent members of the bar in this city, by which I learn that this law was referred, at the meeting, to a select committee, to examine and report upon. Judge Hitchcock, who was chairman of that committee, reported upon it that it was entirely unconstitutional. (I think, Judge Wilson.) That this matter is foreign to the subject?—Judge Wilson.) I think so too, and will drop it, having been forced to do it by the defense.

This Oberlin 'higher law'—which I call 'Devil's law,' as interpreted by the Oberlin saints—is just what makes every man's conscience his criterion as to right or wrong. The true 'higher law' is the law of the country in which we eat and sleep, and there is no higher law for the whole world than this. A perfect hell upon earth would prevail, if this law was carried out. It gives all to the black man, but the devil takes the white man! It places no constraint upon any human being, save his own free will, and takes all power from the law.

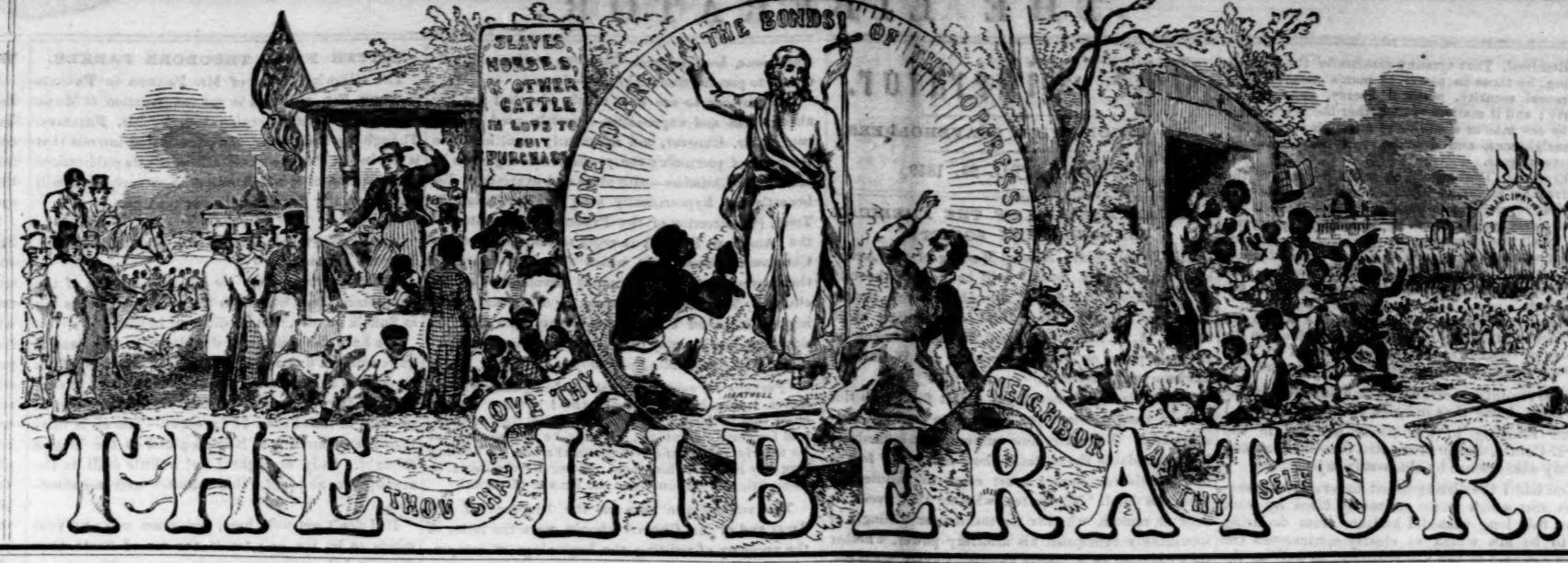
The ordinances which remained fugitives to slavery is within the letter and spirit of the Constitution, and there are always means for peaceably and quietly executing these laws. Until this higher, this devil's law was acted upon, the law for the recovery of fugitives was in force. It was for modern wisdom to find out that this law is unconstitutional. Daniel Webster believed it to be constitutional, the statement of the gentleman for the defense to the contrary notwithstanding. But union and opposition arose, and spread through the land, because this does away with habeas corpus and trial by jury. (Read from Webster in support of the law.) The counsel for the defense has said, 'Liberty, or no Union.' Oh! what anastomise of Liberty! Wipe out the Union, and you blot out Liberty. Break down the law, and anarchy stalks through the land, while 'devil's law' reigns supreme.

I advise our friends of Oberlin, Saint Peck, Saint Paul, and the rest, to go to the State of Wisconsin, where the Bible is professed, and not politics, where women are sent to your church spires, as hell-poles because the Bible sanctions slavery—for does not the law, in the case of Paul and Onesimus, Paul preached obedience to servants? If these Oberlin Saints had about one half as much piety as the Southern masters and mistresses have, it would be well as between them and their God. The slaves are no more fit for liberty than our children at the age of 12 or 14. You find but few, even in the North, who are worthy of their liberty, and prepared to use it. How many, or rather, how few there are in Europe who are capable of taking care of themselves? The 'higher law' appeal to the passions, and not to common sense. To go to the South now, and set the slave free, would be a horrible crime, throwing them into a condition far worse than they are now placed in. You may as well say to this community, 'Throw away your marriage relation, because it is sometimes abused. I am a Northern man with National principles, and I say to those living in slavery cannot be set free, if it is wished to preserve the Union. Oh! what a craven-hearted, stony crew, who point England's free laws, why do they not do the same? They are not fit to be leaders, until they are ready to take care of themselves? Some men let their philanthropy take the 'higher law' road until it leads them to perdition. There was no special enactment by which slavery existed here in early times. It results from the eternal law of races. The black race is not equal to the white race in point of intellect, your committee would still be compelled to admit that, in every refined white man, there is implanted, by his Creator, an invincible repugnance to fellowship with the negro. To disregard the impulse of our nature is to violate the laws of our social and moral being, and to remove it by legislation is to repudiate the will of Heaven by mortal laws.

Your committee are not unmindful of the fact that political parties have risen and flourished for a while upon negro sympathy. Yet, in their opinion, they are not bound only as political social excrescences, which a varying sense of decency will soon slough off, but as political bodies; nor are they unmindful that numbers of legislative bodies have, sometimes, so far lost their vitality to their race, as to present the position of negroes, praying for black and white social equality, to make strenuous efforts to place themselves on a level with the petitioners. To such legislatures, your committee most devoutly exhort, 'Look to your constituents, and not to your party! It is a fact that the negroes are white persons among us, and are literally debauched by an unhallowed affection for a race upon which Heaven, after stamping it with infamy, placed on a remote continent, and marked the object of divine indignation with a degrading color, as if to preserve and perpetuate His merciful formation. Against such horrid abominations your committee protest, and therefore repeat the bill and recommend its passage, and that they be discharged from further consideration thereof.

All of which is respectfully submitted.

T. F. BROADHEAD, Chairman.



THE LIBERATOR.

Our Country is the World, our Countrymen are all Mankind.

## NO UNION WITH SLAVEHOLDERS.

The United States Constitution is a covenant with death, and an agreement with hell.

The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our FATHERS, in FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with many and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

—WILLIAM ELLERY CHANNING.

## SELECTIONS.

### EQUAL RIGHTS FOR ALL—NO COMPROMISE OF PRINCIPLE.

Extract from the eloquent speech of the distinguished German orator, CARL SCHURZ, of Milwaukee, Wisconsin, at the Reception Meeting in Faneuil Hall, on the evening of the 18th instant:—

Another danger for the safety of our institutions, and, perhaps, the most formidable one, arises from the general propensity of political parties and public men to act on a policy of mere expediency, and to sacrifice principle to local and temporary success. (Great suction.)

Sec. 4. Any Judge of any election who shall violate the provisions of the first section of this act, shall, on conviction thereof, be fined in any sum not exceeding five hundred dollars, and be imprisoned in the county jail, of the proper county, not more than six months, nor less than one month.

Sec. 5. All prosecutions under this act shall be by indictment in the Court of Common Pleas, of the proper county; and it shall be the duty of the Judges of the Court of Common Pleas to give a speciality in charge to the Grand Jury at each term of the Court.

Sec. 6. This act shall take effect from and after its passage.

### CARL SCHURZ.

The Republican party are about to give Mr. Carl Schurz of Wisconsin a public reception at Faneuil Hall on Monday evening. The claims of this adventurous upon the gratitude and admiration of the people of Massachusetts are founded mainly upon the fact that he has been instrumental in inducing the State and the Supreme Court of Wisconsin to nullify a law of the United States, and the State to put itself in an attitude of treason and rebellion, passive not active, against that common government to which every public functionary there has subscribed, and to which the negro slave has been denied his civil rights, as far as possible. (Applause.)

The history of the world shows no example of a more arbitrary despotism than that exercised by the party which ruled the National Assembly of France in the bloodiest days of the great French Revolution. I will not discuss here what might have been done, and what not, in those times of a fearful crisis; but I will say that they tried to establish liberty by means of despotism, and that in her gigantic struggle against the united monarchies of Europe, revolutionary France won the victory, but lost her liberty.

Remember the shout of indignation that went all over the Northern States when we heard that the Border Ruffians of Kansas had crowded the Free State men away from the polls, and had not allowed them to vote. That indignation was just, not only because the men who were thus terrorized were Free State men and friends of liberty, but because they were deprived of their right of suffrage, and because the government of that State was placed in the hands of force instead of equal rights.

It is evident that the party of freedom did use their local predominance for the purpose of disarming their opponents instead of convincing them, they will but follow the example set by the ruffians of Kansas, although legislative enactments may be a greater weapon than the revolver and knife. (Cheers.) They may perhaps achieve some petty local advantage, they may gain some small temporary advantage, but they will help to introduce a system of action in our political parties which will gradually undermine the very foundations upon which our republican edifice rests. Of all the dangers and difficulties that beset us, there is none more terrible than that hideous monster whose name is 'Proscription-for-opinion's-sake.' (Cheers, and cries of 'Good!') I am an Anti-Slavery man, and I have a right to my opinion in South Carolina just as well as in Massachusetts. My neighbor is a Democrat; I may be sorry for it, but I solemnly acknowledge his right to his opinion in Massachusetts, as well as in South Carolina. You tell me, that for my opinion that he would doubtless be proud to sit in South Carolina. Sir, there is the difference between South Carolina and Massachusetts. (Prolonged cheering.) There is the difference between an anti-slavery man who is a freeman, and a slaveholder, who is himself a slave. (Continued applause.)

Sir, our present issue will pass away. The slaves will be settled. Liberty will be triumphant, and other matters of difference will divide the political parties of this country. What, sir, if we, in our struggle against slavery, had removed the solid basis of equal rights, on which such new matters of difference may be peacefully settled? What if we had based the institutions of this country upon the difference of rights between different classes of people? What, if, in destroying the generality of natural rights, we had resulted them into privileges? There is a thing which stands above the command of the most ingenious of politicians: that is the logic of things and events. It cannot be turned and twisted by artificial arrangements and deliberate settlements: it will go its own way with the steady step of fate. It will force you, with uncompromising severity, to choose between the social organizations, one of which is founded upon privilege, and the other upon the doctrine of equal rights.

Force, instead of right, privilege, instead of equality, expediency, instead of principle, being over the lower motives of your policy, you will have no power to stem the current. There will be new inconveniences to be corrected, new embarrassments to be obviated, new equally exacting ends to be subserved, and your encroachments upon the natural rights of your opponents now will be used as welcome precedents for the mutual oppression of parties then. Having once knowingly disregarded the doctrine of equal rights, the ruling parties will soon accustom themselves to consider only their interests where fundamental principles are at stake. Those who lead us into this channel will be like the sorcerers who knew the art how to make a giant snake. And when he had made it, he forgot the charm word that would destroy it again. And the giant snake threw its horrid coils around him, and the unfortunate man was choked to death by the monster of his own creation.

We have no power to make prairies resound or forests shake, but in face of the stubborn facts which we have above cited, and the deliberate falsehoods with which they brand Mr. Schurz, we should like to ask whether his ears tingle; and of the silly people who went to Faneuil Hall to applaud him, we should like to add whether their ears tingle; and so, whether they tingle throughout their whole length at one and the same time.—*Herald*.

MORE SATANIC DEMOCRACY. The following view of human rights, and illustration of the satanic spirit of American Democracy, is from the Boston Ledger:—

As we are nationally made up, and with our political professions, we cannot refuse the white men who come to our shores the privileges of citizenship; but the radically inferior race of blacks change the question altogether. We need not stop to argue a matter which every man's common instincts readily argue for him. The Almighty has settled it beforehand, and it is a sham philanthropy that seeks to cross His purposes by crossing races thus opposed to one another.

And who said so was Charles Sumner. (Loud and continued applause, and three hearty cheers for Charles Sumner.) Then the day was not far off when suddenly the whole country was startled by the incredible news that his noble head had dropped under the murderous blows of a Southern fanatic, and that his warm blood had covered the floor of the Senate Chamber, the noblest sprinkling that over fertilized a barren soil. (Immense ap-

plause.) And now I tell you, when he lay on the lounge of the ante-chamber, his anxious friends lay around him, and his cowardly murderers lurking away like Cain—if at that solemn moment, the first question addressed to his slowly returning senses had been—Shall those who support your dastardly assailants with their votes be deprived of their suffrage?

**WELLINGTON SLAVE RESCUE CASE.**  
At the trial of the Wellington Slave Rescue Case, at Cleveland, Ohio—thirty-seven citizens of Oberlin and Wellington being under indictment by the United States, on the charge of having illegally rescued an apprehended fugitive slave—the case for the defence was opened by Mr. RIDDLE. In the course of his masterly plea, he said:—

Let us look at the matter of the 'higher law.' I am a votary of the 'higher law,' and I believe that the man who has no higher moral sense than obedience to the penal laws of his country, is neither a good citizen nor a moral man. (Applause.) The principle of right and wrong is older than the laws of men; and although you may outlaw it, and enact laws in its place, it matters little. You can ask no more than that a citizen shall quietly obey the laws, or submit to the penalty. He may be wrong; but if he should happen to be right, afterwards he will find out the dangerous which would send him to the bar, the luminous sanctuary, and the grave to which you would consign him, were he to shrive to be visited as a holy spot John did, and from whom? By virtue of what command does he owe service to this man, John G. Bacon? It is alleged that he owed service to this man, not by any compact, but with no contract save what Bacon entered into with himself. He was a slave because his mother was a slave. He escapes to Ohio, and is pursued. By fraud they gain possession of him. A company pursues, and rescues him from those who have thus seized him. What moral obligation have these rescuers violated?

This boy John who was destined by the great Creator to a life of slavery, ran off in direct violation of all the eternal principles which bind this glorious Union together, thus kicking his foot direct through the porcelain of the Union of this confederacy. Jennings came to Oberlin in search of John. He says he has known him in Kentucky, and yet failed to send back to Kentucky for Mr. Mitchell to identify the boy. Mitchell saw him but did not know him, and had never seen him before he left Kentucky. Let us however admit that at that time there existed in Oberlin a great excitement in regard to the danger in which the colored citizens of the place were living, through fear of being kidnapped.

John escaped at the age of eighteen, when his personal appearance was changing every day, and yet this man Mitchell recognized him from the window of Wack's tavern after nearly three years. He was copper colored when he left Kentucky, but black when he was found at Oberlin. He was 5 feet 8 or 10 inches in Kentucky, but 5 feet 4 or 5 inches in Oberlin. He would weigh 170 pounds at Kentucky, but 135 or 140 at Oberlin. How do these points of difference allow the supposition of the identity of the two? They claim that the boy frequently said himself that he was the slave of Bacon, but what he said can only be used as the statements of any body else could, and not have any undue prominence. Mitchell says that at first John did not know him; but, gentlemen, when his right hand suspiciously approached his left side where a revolver was, then John received a sudden enlightenment. Like an animal of old, of whom we read, although I admit that John was quite an ass, and surely Mitchell was not much an angel.

We express no evil intent toward the State of Kentucky, which holds the grave of one Clay and the home of another. Should that State be invaded tomorrow, our gallant sons would cross the Ohio to the rescue, as did the noble Kentuckians when we were in danger in old times; but we cannot appeal to their mode of recovering their fugitives, and cannot turn to and help them in the carrying out of their schemes, which we consider nefarious. The prosecution talks of disunion, and charges you with designs against the existence of this confederacy, if you do not now support (whether for right or wrong) the Fugitive Slave Law. As for me, so help me the great God, if a panting fugitive should come to my house, and ask for aid, he should have it.

(Tremendous applause through the Court room.)

Judge Wilson said: "Then you will have a large committee, and include some of the Counsel in the case."

Judge Belden—"Why, you do not pretend to uphold it, do you?"

Judge Spaulding—"I do uphold and countenance it."

Judge Belden—"Then you would be included in the committee."

Judge Spaulding—"I should be most happy to be included in such a committee before this Court."

Mr. RIDDLE closed with a brilliant oration, having spoken about four hours and three quarters.

Judge Spaulding continued the argument for the defence by saying that, some forty years ago, he took upon himself the oath to support the Constitution of the United States—took it as did Andrew Jackson, who declared he would support it, not as others might read it, but as his own good judgment should dictate. Had Jackson done or said nothing else, he would have that deserved eternal remembrance.

I stand here to defend a citizen who is indicted for doing what? Why, for abusing the precepts of Jesus, which, when you have broken them, you violate him! This defendant has but visited a fellow-being who was in chains; and for aiding him to gain his freedom, he is liable to incarceration in the penitentiary. The law provides that any violation of the Fugitive Slave Law shall be punished with imprisonment, and it rests within the breast of the presiding officer of this Court, should the jury render a verdict of guilty, to say whether that imprisonment shall be in the County Jail or the State Prison.

We are to-day assembled in this city of 60,000 people, and in a district where there is a majority of 30,000 against the General Government; but yet, all of these must not be considered as enemies to the country. For years I trod the steps of the Democratic party, and never left it until I refused to assent to this law under which we try this case to-day.

The defendant is said to come from Oberlin, the harbor of fugitive slaves; yet you are not here to try the people of Oberlin for their peculiar opinions. You are not to try Simeon Bushnell because he is a citizen of Oberlin, but upon the simple question of right and wrong. The gentleman (Mr. Bliss) says with regard to Oberlin, 'a higher law' will prevail. I do not propose to enter into a theological discussion, but there is an old adage that 'man proposes, but God disposes'; and not the genius of Napoleon, who blasphemously altered it to the expression, 'I propose, and I dispose,' could avert the destruction which God brought down. Jefferson, the Father of Democracy, said:—'When I reflect that God is just, I tremble for my country.' Was not that 'higher law'? And does Judge Bliss think that we can scour the law of God—can carry into effect laws directly opposed to his, and say that the 'higher law' is nothing, when we know that we all must, ere long, bow to this same 'higher law'? Although I do not expect to reverse the decisions which have been issued from Federal and Superior Courts, on this question, I deem it my duty to attest at all times my entire acquiescence such decisions. I take issue with the learned Judge McLean on the subject, and declare that the Constitution would never have been adopted, had the Northern people known how many of the evils that flow from it; and it was adopted under protest.

It is claimed that an excitement prevailed in the town of Oberlin in relation to the matter of returning slaves, fugitives from service. In these latter days, the words 'owing service' are omitted, and the negroes are called simply 'slaves.' But, sir, I know very well that no man could hold the office which you do, unless he would agree to return fugitives to slavery; and my friend Judge Belden would not hold his position, unless he had made the same agreement. He has changed rapidly in his views; for a few years ago, at a meeting at Columbus, he told me that he was a candidate for the Governorship of the State of Ohio, on the grounds of having voted for Martin Van Buren, while I, a better Democrat than he, voted for Lewis Cass.

Judge Spaulding here read the following resolutions, reported to an indignation meeting held in Cleveland, soon after the passage of the Fugitive Slave Law, Judge Wilson being on the Committee on Resolutions:—

Resolved, That the passage of the Fugitive Law was an act unauthorized by the Constitution, hostile to every principle of justice and humanity, and, if persisted in, fatal to the Union.

Resolved, That the law strikes down some of the dearest principles upon which our fathers predicated their right to assert and maintain their independence, and is characterized by the most tyrannical exercise of power; and that it cannot be sustained without repudiating the doctrines of the Declaration of Independence, and the principles upon which all free governments rest.

### 3. Resolved.

That tyranny consists in the wilfully withholding, or in practice, the right to personal security, personal liberty, and private property; and it matters not whether the act is exercised by one man or a million of men; it is equally unjust, unrighteous, and destructive of the ends of all just governments.

4. Resolved, That regarding some portions of the Fugitive Law as unconstitutional, and the whole of it as oppressive, unjust and unrighteous, we deem it the duty of every good citizen to oppose it, and to resist it by all means, the execution of said laws, and that we demand its immediate and unconditional repeal, and will not cease to agitate the question, and use all our powers to secure that object, until it is accomplished.

5. Resolved, That we recommend that a meeting of the citizens of this county be held at Cleveland on the 26th day of October instant, to consider said law, and take such action thereon as may be deemed expedient.

(These resolutions created quite a sensation in the court-room, being thus indorsed by Judge Wilson.)

After referring to the power invested in the Federal Courts, Judge Spaulding concluded a long and very able defense by eloquently saying:

"And had I the distinguished honor, sir, to occupy the seat which is so eminently filled by your Honor, full long should I hesitate from declaring that to be law which so clearly contravenes the solemn compact of the Constitution, as well as the earlier Ordinance of 1787, violates every right of free citizens, and stains with an irreconcilable blot the state books of our country, not to say defies the laws of God who is higher than the highest. Nor should I hesitate to pronounce the infamous act of 1850, what it most clearly and unquestionably is, utterly unconstitutional, null and void, though thus doing I should risk an impeachment from the Senate of my country. And, sir, should such an impeachment fail to my lot, I should proudly embrace it as a greater honor than has ever been bestowed upon any officer of these United States."

The case of Bushnell went to the jury on Friday night, and, as might have been expected, (being a packed jury, composed largely of Border-Rougean Democrats,) it returned a verdict of *guilty*, though the Court proceeded to take up the next case. The District Attorney called the name of James Langston. Judge Spaulding objected that they were not ready in that case, and suggested that of Prof. Peck. District Attorney Belden insisted on Langston.

Judge Spaulding then objected that the jury was a struck jury for the particular case of Bushnell, and claimed a new jury.

Judge Wilson said the jury was selected for the term, and it is proper they should try all the cases.

Mr. Backus insisted that the jury had made up their minds on all the propositions, and to send the other accused to such men for trial was monstrous. He never saw a case in which the defendant had to go to a jury which had just disposed of a precisely similar case. It forced to go into a trial before such a jury, no one of the defendants would so studiously approach his left side where a revolver was, then John received a sudden enlightenment. Like an animal of old, of whom we read, although I admit that John was quite an ass, and surely Mitchell was not much an angel.

We express no evil intent toward the State of Kentucky, which holds the grave of one Clay and the home of another. Should that State be invaded tomorrow, our gallant sons would cross the Ohio to the rescue, as did the noble Kentuckians when we were in danger in old times; but we cannot appeal to their mode of recovering their fugitives, and cannot turn to and help them in the carrying out of their schemes, which we consider nefarious. The prosecution talks of disunion, and charges you with designs against the existence of this confederacy, if you do not now support (whether for right or wrong) the Fugitive Slave Law. As for me, so help me the great God, if a panting fugitive should come to my house, and ask for aid, he should have it.

(Tremendous applause through the Court room.)

Judge Wilson said: "Then you will have a large committee, and include some of the Counsel in the case."

Judge Belden—"Why, you do not pretend to uphold it, do you?"

Judge Spaulding—"I do uphold and countenance it."

Judge Belden—"Then you would be included in the committee."

Judge Spaulding—"I should be most happy to be included in such a committee before this Court."

Mr. RIDDLE closed with a brilliant oration, having spoken about four hours and three quarters.

Judge Spaulding continued the argument for the defence by saying that, some forty years ago, he took upon himself the oath to support the Constitution of the United States—took it as did Andrew Jackson, who declared he would support it, not as others might read it, but as his own good judgment should dictate. Had Jackson done or said nothing else, he would have that deserved eternal remembrance.

I stand here to defend a citizen who is indicted for doing what? Why, for abusing the precepts of Jesus, which, when you have broken them, you violate him!

This defendant has but visited a fellow-being who was in chains; and for aiding him to gain his freedom, he is liable to incarceration in the penitentiary. The law provides that any violation of the Fugitive Slave Law shall be punished with imprisonment, and it rests within the breast of the presiding officer of this Court, should the jury render a verdict of guilty, to say whether that imprisonment shall be in the County Jail or the State Prison.

We are to-day assembled in this city of 60,000 people, and in a district where there is a majority of 30,000 against the General Government; but yet, all of these must not be considered as enemies to the country. For years I trod the steps of the Democratic party, and never left it until I refused to assent to this law under which we try this case to-day.

The defendant is said to come from Oberlin, the harbor of fugitive slaves; yet you are not here to try the people of Oberlin for their peculiar opinions. You are not to try Simeon Bushnell because he is a citizen of Oberlin, but upon the simple question of right and wrong. The gentleman (Mr. Blis-

s) says with regard to Oberlin, 'a higher law' will prevail. I do not propose to enter into a theological discussion, but there is an old adage that 'man proposes, but God disposes'; and not the genius of Napoleon, who blasphemously altered it to the expression, 'I propose, and I dispose,' could avert the destruction which God brought down. Jefferson, the Father of Democracy, said:—'When I reflect that God is just, I tremble for my country.'

Was not that 'higher law'?

Although I do not expect to reverse the decisions which have been issued from Federal and Superior Courts, on this question, I deem it my duty to attest at all times my entire acquiescence such decisions. I take issue with the learned Judge McLean on the subject, and declare that the Constitution would never have been adopted, had the Northern people known how many of the evils that flow from it; and it was adopted under protest.

It is claimed that an excitement prevailed in the town of Oberlin in relation to the matter of returning slaves, fugitives from service. In these latter days, the words 'owing service' are omitted, and the negroes are called simply 'slaves.'

But, sir, I know very well that no man could hold the office which you do, unless he would agree to return fugitives to slavery; and my friend Judge Belden would not hold his position, unless he had made the same agreement.

He has changed rapidly in his views; for a few years ago, at a meeting at Columbus,

he told me that he was a candidate for the Governorship of the State of Ohio, on the grounds of having voted for Martin Van Buren, while I, a better Democrat than he, voted for Lewis Cass.

Judge Spaulding here read the following resolutions, reported to an indignation meeting held in Cleveland, soon after the passage of the Fugitive Slave Law, Judge Wilson being on the Committee on Resolutions:—

Resolved, That the passage of the Fugitive Law was an act unauthorized by the Constitution, hostile to every principle of justice and humanity, and, if persisted in, fatal to the Union.

Resolved, That the law strikes down some of the dearest principles upon which our fathers predicated their right to assert and maintain their independence, and is characterized by the most tyrannical exercise of power; and that it cannot be sustained without repudiating the doctrines of the Declaration of Independence, and the principles upon which all free governments rest.

Resolved, That regarding some portions of the Fugitive Law as unconstitutional, and the whole of it as oppressive, unjust and unrighteous, we deem it the duty of every good citizen to oppose it, and to resist it by all means, the execution of said laws, and that we demand its immediate and unconditional repeal, and will not cease to agitate the question, and use all our powers to secure that object, until it is accomplished.

5. Resolved, That we recommend that a meeting of the citizens of this county be held at Cleveland on the 26th day of October instant, to consider said law, and take such action thereon as may be deemed expedient.

(These resolutions created quite a sensation in the court-room, being thus indorsed by Judge Wilson.)

After referring to the power invested in the Federal Courts, Judge Spaulding concluded a long and very able defense by eloquently saying:

"And had I the distinguished honor, sir, to occupy the seat which is so eminently filled by your Honor, full long should I hesitate from declaring that to be law which so clearly contravenes the solemn compact of the Constitution, as well as the earlier Ordinance of 1787, violates every right of free citizens, and stains with an irreconcilable blot the state books of our country, not to say defies the laws of God who is higher than the highest. Nor should I hesitate to pronounce the infamous act of 1850, what it most clearly and unquestionably is, utterly unconstitutional, null and void, though thus doing I should risk an impeachment from the Senate of my country. And, sir, should such an impeachment fail to my lot, I should proudly embrace it as a greater honor than has ever been bestowed upon any officer of these United States."

The case of Bushnell went to the jury on Friday night, and, as might have been expected, (being a packed jury, composed largely of Border-Rougean Democrats,) it returned a verdict of *guilty*, though the Court proceeded to take up the next case. The District Attorney called the name of James Langston. Judge Spaulding then objected that they were not ready in that case, and suggested that of Prof. Peck. District Attorney Belden insisted on Langston.

Judge Spaulding then objected that the jury was a struck jury for the particular case of Bushnell, and claimed a new jury.

Judge Wilson said the jury was selected for the term, and it is proper they should try all the cases.

Mr. Backus insisted that the jury had made up their minds on all the propositions, and to send the other accused to such men for trial was monstrous.

He never saw a case in which the defendant had to go to a jury which had just disposed of a precisely similar case. It forced to go into a trial before such a jury, no one of the defendants would so studiously approach his left side where a revolver was, then John received a sudden enlightenment. Like an animal of old, of whom we read, although I admit that John was quite an ass, and surely Mitchell was not much an angel.

We express no evil intent toward the State of Kentucky, which holds the grave of one Clay and the home of another. Should that State be invaded tomorrow, our gallant sons would cross the Ohio to the rescue, as did the noble Kentuckians when we were in danger in old times; but we cannot appeal to their mode of recovering their fugitives, and cannot turn to and help them in the carrying out of their schemes, which we consider nefarious. The prosecution talks of disunion, and charges you with designs against the existence of this confederacy, if you do not now support (whether for right or wrong) the Fugitive Slave Law. As for me, so help me the great God, if a panting fugitive should come to my house, and ask for aid, he should have it.

(Tremendous applause through the Court room.)

Judge Wilson said: "Then you will have a large committee, and include some of the Counsel in the case."

Judge Belden—"Why, you do not pretend to uphold it, do you?"

Judge Spaulding—"I do uphold and countenance it."

Judge Belden—"Then you would be included in the committee."

Judge Spaulding—"I should be most happy to be included in such a committee before this Court."

Mr. RIDDLE closed with a brilliant oration, having spoken about four hours and three quarters.

Judge Spaulding continued the argument for the defence by saying that, some forty years ago, he took upon himself the oath to support the Constitution of the United States—took it as did Andrew Jackson, who declared he would support it, not as others might read it, but as his own good judgment should dictate. Had Jackson done or said nothing else, he would have that deserved eternal remembrance.

I stand here to defend a citizen who is indicted for doing what? Why, for abusing the precepts of Jesus, which, when you have broken them, you violate him!

This defendant has but visited a fellow-being who was in chains; and for aiding him to gain his freedom, he is liable to incarceration in the penitentiary. The law provides that any violation of the Fugitive Slave Law shall be punished with imprisonment, and it rests within the breast of the presiding officer of this Court, should the jury render a verdict of guilty, to say whether that imprisonment shall be in the County Jail or the State Prison.

We are to-day assembled in this city of 60,000 people, and in a district where there is a majority of 30,000 against the General Government; but yet, all of these must not be considered as enemies to the country. For years I trod the steps of the Democratic party, and never left it until I refused to assent to this law under which we try this case to-day.

The defendant is said to come from Oberlin, the harbor of fugitive slaves; yet you are not here to try the people of Oberlin for their peculiar opinions. You are not to try Simeon Bushnell because he is a citizen of Oberlin, but upon the simple question of right and wrong. The gentleman (Mr. Blis-

SIC HALL.  
ALL PHILLIPS,  
of Rev.  
large hall was  
and profoundly  
were stirred and  
terances of the

cord of the  
record of the  
to the con-  
in society; be-  
the element  
which reaches  
tended with its  
its bread in  
as to raise itself  
in the great  
the priest-  
the word pen-  
sense, yet both  
struggle—between  
want to read  
which God gives  
tion.

passages from  
you have heard of  
a quarter of a  
of worldliness  
lace, and let out  
ility, and throw  
the look like white  
and heard noth-  
into the world  
me, and remem-  
such a church  
not unto the  
unto you; they  
on their own  
from his neigh-  
with the Lord;  
rock in pieces!"

A Finance Committee was also appointed, consisting of A. R. Jans, Miss Sally Holley, and Miss Susan Anthony.

Prayer was offered by Mrs. Sophia L. Little, of Newark.

Mr. E. H. Heywood then addressed the Convention. He expressed what was universally felt, disappointment and regret at the absence of the great leader of the anti-slavery enterprise. He congratulated the friends on the many evidences found in the movements of political and religious bodies, indicating the progress of the cause. Still, he assured us, there is no less need of our labor—not time for any relaxation of the efforts of the only thorough anti-slavery instrumentality in the land. While giving due credit to other movements as attempts to satisfy the awakening consciences of the people, he criticized, very briefly, their proceedings.

He was followed by Samuel May, Jr., who spoke of the support which the North gives to slavery, in recognizing, as it does, the equal position and honorable character of slaveholders. While the North does this, it is vain to hope that their protests against slavery will be effective. This social countenance given to the slaveholders, in politics, in all the intercourse of society, and especially in religious affairs, is the sin of the North, which calls for immediate repentance. Mr. May, referred, in illustration, the invitation given, not long since, by the R. I. Consecration of Evangelical Ministers, to Rev. Drs. Poore and Rice, the delegates from the Presbyterian Church, to administer the Communion to them, at their Annual Meeting.

By this act of pro-slavery fellowship, said he, the R. I. Consecration utterly destroy the value of all their anti-slavery professions, and convict themselves of hypocrisy.

E. H. Heywood again took the floor to show the position of the Rhode Island Consecration towards slavery; it having refused for many years to cease from its relations with slaveholding bodies.

Rev. Samuel Wolcott, of Providence,—saying that he did not consider himself a member of the Convention,—replied to these strictures upon the R. I. Consecration, by stating the action of the body in question.

In the estimation, it is believed, of the members of the Convention generally, he fully substantiated the conclusion of the previous speakers, which was that, although after discussing and laying over for several years a resolution, which the gentleman himself had offered, to disfellowship slaveholders, the Consecration did finally adopt it, in a somewhat modified form to be sure; yet they entirely failed to establish an anti-slavery character for themselves, by receiving to their councils the defenders of slaveholding, in the persons of the Rev. Dr. Rice, of Missouri, and the Rev. Mr. Poore, of New Jersey, and by inviting these very men to dispense the Lord's supper. (This was probably done with a view to remove the little point that was left in the resolution.) May rejoined, and was followed by C. C. Burleigh, E. H. Heywood, and Rev. R. H. Conklin, in reference to the same subject. Mr. Conklin spoke somewhat in defense of the Consecration, of which he was a member, but in conclusion expressed his disapprobation of its course in regard to the slaveholding apologists before mentioned, and stated that he had refused, at the time to partake of the communion at their hands.

After some remarks by Francis Haskell and Mrs. Sophia L. Little, the Convention adjourned until half-past 2, P. M.

**REVIEW.** **THE ROVING EDITOR;** **ON TALKS WITH SLAVES IN THE SOUTHERN STATES.**

Rev. E. Scott wished the Free-Will Baptist church to be freed from implication with the slaveholding churches. He hated a pro-slavery minister as he hated the devil.

Rev. A. B. Burdick, a Seventh-Day Baptist clergyman, of Westerly, R. I., cheerfully accepted an invitation to address the Convention, and spoke in a very eloquent and impressive manner. He began by expressing his great disappointment at the absence of Mr. Garrison. He found abundant reasons for encouragement, as Slave Power in the condition of the Anti-Slavery movement at the North, and he exhorted the friends of freedom to be bold and resolute, relying implicitly upon the justice of their undertaking. He regretted that he should not be able to attend all the meetings of the present Convention, but warmly assured us that the sympathies of his soul were with the cause of the down-trodden.

It was the earnest wish of many that so noble an advocate would consecrate himself more fully to the good work he so manfully and eloquently sustained. The Convention then adjourned to half-past 7 o'clock, P. M.

The evening session was occupied with a discussion of the resolution offered at the close of the afternoon session. Able and dignified speeches were made by Rev. S. May, Jr., Geo. T. Downing, and C. C. Burleigh. The attendance was quite large, and the approbation of the audience was frequently manifested. Adjourned to 10 o'clock, Friday morning.

**A. T. FOSS AND THE WEST.**

Mr. GARRISON:

In a short article over my signature in a recent number of the *Telegraph*, I miss what I thought an important suggestion at the time of writing, nor does it appear different now. Not having a copy of the article, its physiology is not at my command; even the train of thought cannot be recalled. The leading idea is remembered, namely, a query on the part of the Rev. Mr. Garrison, whether the slaves are all on the side of slavery. The picture which he drew of slavery at the time of his birth, the converting of a human being into a chattel, no words can adequately describe. He defended the personal directness of the Abolitionists, of which complaint is sometimes made; adding the ten commandments and the prophet Nathan as examples, which it is right to imitate.

Charles Partridge has my hearty esteem for much of what he says, and for what I hear he does, but if his notions of prudence and propriety require him to keep silence regarding unmitigated injustice and oppression, (and I think they do not, but in that which most glaringly wicked,) mine do not restrain me.

It is due to friend F. to say, though he confines himself to the slavery question mainly, he does not hesitate to speak a bold word for the religious aspect of the question, as occasion may offer, and thus strikes at the cords of bigotry that so fearfully bind the American soul.

On the 14th inst., Mr. Foss left for Central Illinois, with our many good wishes for himself and the slave.

C. B. CAMPBELL.

Clinton, Iowa, Feb., 1859.

**F**EW in sending us the following rejected communication, (which we have had on file for some time,) our esteemed friend AMOS GILBERT says—The editor of the *Spiritual Telegraph* was notified that a copy was taken, the only true Christianity of the age will be found to be with the Abolitionists; and that when the future Plutarch or Tacitus of this land, with rare exceptions, instead of crying aloud and sparing not to show the people their transgressions and the American Church its sins, are all on the side of slavery. The picture which he drew of slavery at the time of his birth, the converting of a human being into a chattel, no words can adequately describe. He defended the personal directness of the Abolitionists, of which complaint is sometimes made; adding the ten commandments and the prophet Nathan as examples, which it is right to imitate.

Charles Partridge has my hearty esteem for much of what he says, and for what I hear he does, but if his notions of prudence and propriety require him to keep silence regarding unmitigated injustice and oppression, (and I think they do not, but in that which most glaringly wicked,) mine do not restrain me.

It is due to friend F. to say, though he confines himself to the slavery question mainly, he does not hesitate to speak a bold word for the religious aspect of the question, as occasion may offer, and thus strikes at the cords of bigotry that so fearfully bind the American soul.

On the 14th inst., Mr. Foss left for Central Illinois, with our many good wishes for himself and the slave.

AN AFRICAN.

I rejoice to see that there is in this and the neighboring provinces such a spirit for liberty, for life without it is of little worth. Liberty is one of the greatest blessings the human mind can enjoy. It awes your and our forefathers have enjoyed, and have fallen asleep therein. But there is a cloud, and has been for many years, and it is blackness and darkness itself; but I rejoice that the rays of light faintly break through, and pray that it may shine like the sun in her meridian lustre. Sir, you are appointed for you liberty in a right way? You are taxed without your consent, (I grant that a grievance,) and have petitioned for relief, and cannot get any. Pray, sir, what can you impute it to? Are not your hearts also hard, when you hold men in slavery who are entitled to liberty by the law of nature, equal as yourselves? If it be so, pray, sir, pull the beam out of thine own eye, that you may see clearly to pull the mote out of thy brother's eye; and when the eyes of your understanding are opened, then will you see clearly between your case and Great Britain, and that of the Africans. We all came from one common Father, and He, by the law of nature, gave every thing that was made, equally alike to every man, richly to enjoy. If so, it is lawful for one nation to enslave another? You are taxed without your consent, (I grant that a grievance,) and have petitioned for relief, and cannot get any. Pray, sir, what people under heaven have a right to enslave them? None! because it is contrary to the law of God and the laws of Great Britain. But you say, We bring them from their own country to make slaves of them. I should rejoice if there was as much pain taken with the Africans as there is with the Indians, by sending missionaries among them and Christianizing them in their own country; but for masters of vessels to fetch them to the West Indies, and sell them to the greatest villain that appears to purchase him or her, if he will give two bits more than an honest man. So, sir, Christianity is made a cloak to fill their coffers and to screen their villainy. A father fighting for his son, a brother for a sister, a mother for a beloved son, a brother for a sister, a friend for a kind companion—I say, to view them in this situation, I should think would make a *heathen blash* and a *Christian shudder*. And now, sir, to boast of your liberty, when we are all upon an equal footing by nature for I am convinced that no man has a right to injure another man's liberty and property, when there is no law to be governed by law or reason, but where no law is, the law of reason determines in such cases. Now, where conscience is free and unbiased, it makes law for Christ's sake. What saith Christ in this case? Whosoever would that men should do unto you, do ye even so to them; for this is the law and the prophets. Christ gives his sentiments freely, and then refers us to the law and the prophets. In the law, we do not find the word slave; but suppose it were to be found there, it won't appear from thence that the Americans have a warrant from God to make the Africans slaves, as the Jews had to hold servants. But, as I hinted before, for wise reasons, God suffered the Jews to have servants, and no slaves but such as would willingly be made so. I cannot say by what new invented law they pretend to hold the African, without it be custom. A custom to hold any man does not make it lawful for him to be held, without there is an express law made to hold that man in the place where he lives. Now, I am informed that there is no law in the kingdom of Great Britain, nor in this province, to hold a man in perpetual slavery. Whatever is contrary to the law of God and the English Constitution must be deemed unlawful; for I always thought the constituted laws of England were drafted from, and founded on, the laws of God; and if they be, then it follows that your laws, by charter right, are founded on the laws of England; for your charter expressly says that you have a right to make laws, but not repugnant to the laws of Great Britain. Now, the Americans can't make a law to enslave the Africans without contradicting the law of God and the law of Great Britain.

As a resident of the vicinity, we believed that, new as is the field, it was a good point to hoist the true Anti-Slavery colors. Accordingly, Mr. Foss was invited. He spoke in Fulton, Ill., (the western terminus of the Air-Line Railroad—a direct route from Chicago,) holding two meetings—the first of the kind ever held there. Pro-Slavery and Spiritualists abound in Fulton; but no *Liberator*, Standard, or even *Evening Star* is taken there. But Mr. Foss' meetings were well attended, and by an intelligent class—with the single exception, perhaps, of a quondam Bostonian, who disputed Mr. F.'s statement that colored people

constitutional or unconstitutional, whether the United States Constitution be pro-slavery or anti-slavery, that the presence of any person of any sex or color in the State of Rhode Island shall be an irreconcileable barrier to freedom, and that on no consideration shall the land of Roger Williams ever again be desecrated by the polluting foot of the slavehunter.

Resolved, That it is an important part of the work of the true church of Christ, to preach in word and life the gospel of deliverance to the captive, and the opening of the prison to them that are bound; and the church which refuses to do this testifies to its own deviation from the example of Jesus, and its unworthiness of the name of Christian.

Resolved, That holding a man as property, in other words, sustaining the relation of master to slave, as that relation is defined in the American slave codes, is a flagrant violation of the Christian law; and therefore, the church which is the pillar and ground of truth can give, in deed or doctrine, no support to the falsehood that 'the legal relation' of master to slave is not necessarily at variance with Christian duty.

Resolved, That to treat slavery as sinful is quite as bad as to feel some anxiety for the results; but, being old in these experiences, and knowing 'no such word as fall,' they took counsel of their hope and faith, rather than of their fears; and at the appointed hour, they rejoiced to find that their summons had met with a response in many an anti-slavery bosom throughout our little State.

This Convention assembled in Franklin Hall, Providence, on Thursday, the 21st inst., at 10 o'clock, A. M., and the following officers were elected:

President—Dr. PELEG CLARKE, of Coventry.

Vice-President—Benjamin H. Wilbur, Ass. Fairbanks, Francis B. Peckham, and Davis P. Lawton. Secretaries—David F. Thorp, Mrs. Elizabeth B. Chase, and Caroline Putnam.

A Business Committee was appointed, consisting of the following persons:—Samuel May, Jr., C. C. Burleigh, Mrs. Elizabeth B. Chase, Mrs. Anna T. Fairbanks, Durbar H. Harris, E. H. Heywood, Edgerton L. Clegg, George T. Downing, Wendell Phillips, and Miss Phoebe Jackson.

A Finance Committee was also appointed, consisting of A. R. Jans, Miss Sally Holley, and Miss Susan Anthony.

Prayer was offered by Mrs. Sophia L. Little, of Newark.

Mr. E. H. Heywood then addressed the Convention. He expressed what was universally felt, disappointment and regret at the absence of the great leader of the anti-slavery enterprise. He congratulated the friends on the many evidences found in the movements of political and religious bodies, indicating the progress of the cause. Still, he assured us, there is no less need of our labor—not time for any relaxation of the efforts of the only thorough anti-slavery instrumentality in the land. While giving due credit to other movements as attempts to satisfy the awakening consciences of the people, he criticized, very briefly, their proceedings.

He was followed by Samuel May, Jr., who spoke of the support which the North gives to slavery, in recognizing, as it does, the equal position and honorable character of slaveholders. While the North does this, it is vain to hope that their protests against slavery will be effective. This social countenance given to the slaveholders, in politics, in all the intercourse of society, and especially in religious affairs, is the sin of the North, which calls for immediate repentance. Mr. May, referred, in illustration, the invitation given, not long since, by the R. I. Consecration of Evangelical Ministers, to Rev. Drs. Poore and Rice, the delegates from the Presbyterian Church, to administer the Communion to them, at their Annual Meeting.

By this act of pro-slavery fellowship, said he, the R. I. Consecration utterly destroy the value of all their anti-slavery professions, and convict themselves of hypocrisy.

E. H. Heywood again took the floor to show the position of the Rhode Island Consecration towards slavery; it having refused for many years to cease from its relations with slaveholding bodies.

Rev. Samuel Wolcott, of Providence,—saying that he did not consider himself a member of the Convention,—replied to these strictures upon the R. I. Consecration, by stating the action of the body in question.

In the estimation, it is believed, of the members of the Convention generally, he fully substantiated the conclusion of the previous speakers, which was that, although after discussing and laying over for several years a resolution, which the gentleman himself had offered, to disfellowship slaveholders, the Consecration did finally adopt it, in a somewhat modified form to be sure; yet they entirely failed to establish an anti-slavery character for themselves, by receiving to their councils the defenders of slaveholding, in the persons of the Rev. Dr. Rice, of Missouri, and the Rev. Mr. Poore, of New Jersey, and by inviting these very men to dispense the Lord's supper. (This was probably done with a view to remove the little point that was left in the resolution.) May rejoined, and was followed by C. C. Burleigh, E. H. Heywood, and Rev. R. H. Conklin, in reference to the same subject. Mr. Conklin spoke somewhat in defense of the Consecration, of which he was a member, but in conclusion expressed his disapprobation of its course in regard to the slaveholding apologists before mentioned, and stated that he had refused, at the time to partake of the communion at their hands.

After some remarks by Francis Haskell and Mrs. Sophia L. Little, the Convention adjourned until half-past 2, P. M.

**REVIEW.** **THE ROVING EDITOR;** **ON TALKS WITH SLAVES IN THE SOUTHERN STATES.**

Rev. E. Scott wished the Free-Will Baptist church to be freed from implication with the slaveholding churches. He hated a pro-slavery minister as he hated the devil.

Rev. A. B. Burdick, a Seventh-Day Baptist clergyman, of Westerly, R. I., cheerfully accepted an invitation to address the Convention, and spoke in a very eloquent and impressive manner. He began by expressing his great disappointment at the absence of Mr. Garrison. He found abundant reasons for encouragement, as Slave Power in the condition of the Anti-Slavery movement at the North, and he exhorted the friends of freedom to be bold and resolute, relying implicitly upon the justice of their undertaking. He regretted that he should not be able to attend all the meetings of the present Convention, but warmly assured us that the sympathies of his soul were with the cause of the down-trodden.

It was the earnest wish of many that so noble an advocate would consecrate himself more fully to the good work he so manfully and eloquently sustained. The Convention then adjourned to half-past 7 o'clock, P. M.

The evening session was occupied with a discussion of the resolution offered at the close of the afternoon session. Able and dignified speeches were made by Rev. S. May, Jr., Geo. T. Downing, and C. C. Burleigh. The attendance was quite large, and the approbation of the audience was frequently manifested. Adjourned to 10 o'clock, Friday morning.

**A. T. FOSS AND THE WEST.**

Mr. GARRISON:

In a short article over my signature in a recent number of the *Telegraph*, I miss what I thought an important suggestion at the time of writing, nor does it appear different now. Not having a copy of the article, its physiology is not at my command; even the train of thought cannot be recalled. The leading idea is remembered, namely, a query on the part of the Rev. Mr. Garrison, whether the slaves are all on the side of slavery. The picture which he drew of slavery at the time of his birth, the converting of a human being into a chattel, no words can adequately describe. He defended the personal directness of the Abolitionists, of which complaint is sometimes made; adding the ten commandments and the prophet Nathan as examples, which it is right to imitate.

Charles Partridge has my hearty esteem for much of what he says, and for what I hear he does, but if his notions of prudence and propriety require him to keep silence regarding unmitigated injustice and oppression, (and I think they do not, but in that which most glaringly wicked,) mine do not restrain me.

It is due to friend F. to say, though he confines himself to the slavery question mainly, he does not hesitate to speak a bold word for the religious aspect of the question, as occasion may offer, and thus strikes at the cords of bigotry that so fearfully bind the American soul.

On the 14th inst., Mr. Foss left for Central Illinois, with our many good wishes for himself and the slave.

AN AFRICAN.

I rejoice to see that there is in this and the neighboring provinces such a spirit for liberty, for life without it is of little worth. Liberty is one of the greatest blessings the human mind can enjoy. It awes your and our forefathers have enjoyed, and have fallen asleep therein. But there is a cloud, and has been for many years, and it is blackness and darkness itself; but I rejoice that the rays of light faintly break through, and pray that it may shine like the sun in her meridian lustre. Sir, you are appointed for you liberty in a right way? You are taxed without your consent, (I grant that a grievance,) and have petitioned for relief, and cannot get any. Pray, sir, what can you impute it to? Are not your hearts also hard, when you hold men in slavery who are entitled to liberty by the law of nature, equal as yourselves? If it be so, pray, sir, pull the beam out of thine own eye, that you may see clearly to pull the mote out of thy brother's eye; and when the eyes of your understanding are opened, then will you see clearly between your case and Great Britain, and that of the Africans. We all came from one common Father, and He, by the law of nature, gave every thing that was made, equally alike to every man, richly to enjoy. If so, it is lawful for one nation to enslave another? You are taxed without your consent, (I grant that a grievance,) and have petitioned for relief, and cannot get any. Pray, sir, what people under heaven have a right to enslave them? None! because it is contrary to the law of God and the laws of Great Britain. But you say, We bring them from their own country to make slaves of them. I should rejoice if there was as much pain taken with the Africans as there is with the Indians, by sending missionaries among them and Christianizing them in their own country; but for masters of vessels to fetch them to the West Indies, and sell them to the greatest villain that appears to purchase him or her, if he will give two bits more than an honest man. So, sir, Christianity is made a cloak to fill their coffers and to screen their villainy. A father fighting for his son, a brother for a sister, a mother for a beloved son, a brother for a sister, a friend for a kind companion—I say, to view them in this situation, I should think would make

## POETRY.

For the Liberator.  
OUR 'ANGEL IN THE HOUSE.'  
Sitting patient in the shadow  
Till the blessed light shall come,  
A serene and tranquil presence  
Sanctifies our troubled home.  
Earthly hopes, and joys, and sorrows,  
Break like ripples on the strand  
Of that deep and solemn river  
Where her willing feet now stand.

Gentle pilgrim, first and fittest  
Of our little household band,  
To journey trustfully before us,  
Hence into the 'Silent Land';  
First to teach us that love's chain  
Grows stronger being riven;  
Fittest to become the angel  
That shall beckon us to heaven.  
Oh! my sister, passing from me,  
Out of human care and strife,  
Leave me, as a gift, those virtues  
Which have beautified thy life.  
Oh, bequeath me that great patience  
Which had power to sustain  
A cheerful, uncomplaining spirit,  
In its prison-house of pain.  
Give me—for I need it sorely—  
Of that courage, wise and sweet,  
Which has made the path of duty  
Green beneath thy willing feet.  
Give me that unselfish nature,  
That, with charity divine,  
Forgiveth wrongs for love's dear sake—  
O, seek heart, forgive me mine!

Sitting, in the solemn midnight,  
In the silence of that room,  
Often comes a faint, low murmur,  
Sounding softly through the gloom—  
Blithe old ballads mingle sweetly  
With the dropping of the rain;  
'Tis our patient shadow singing  
In oblivion of pain.  
Ah! the voice is low and broken,  
Yet her heart sings unto mine,  
Till the sweet old songs are lifted  
Into melodies divine.  
All her life, so pure and steadfast,  
Seems recorded in that strain,  
All her faithful love and labor,  
All her discipline of pain.  
All the beauty of her nature  
Shining on these few years—  
Ah! I never knew my sunshine  
Till I saw it through my tears!  
So I listen in the midnight,  
Listen to that brave, sweet psalm,  
Till my yeilds go to its music,  
And grows patient, strong and calm.

Thus the parting, drawing nearer,  
Loses half its bitter pain,  
And, while learning God's hard lesson,  
My great loss becomes my gain;  
For the touch of grief will render  
My wild nature more serene—  
Will give to life new aspirations,  
And new faith in the unseen...  
Watching her, Death seems no longer  
A stern phantom full of gloom,  
But a mild, benignant angel,  
Sanctifying that still room.  
Henceforth, over life's broad ocean,  
I shall see forever more  
A beloved household spirit,  
Waiting for me on the shore.  
While Hope and Faith, born of my sorrow,  
Guardian angels shall become,  
And the sister, gone before me,  
By their hands shall lead me home.

L. M. ALCOTT.

From the New York Independent.  
THE O V E R H E A R T .  
BY JOHN G. WHITTIER.

For of Him, and through Him, and to Him, are all things, to whom be glory forever!—PAUL.  
Above, below, in sky and sod,  
In leaf and spar, in star and man,  
Well might the sage Athenian scan  
The geometric signs of God,  
The measured order of His plan.

And India's mystic sang aright  
Of the One Life pervading all,  
One Being's tidal rise and fall  
In soul and form, in sound and sight,  
External outflow and recoil.

God is:—and man in guilt and fear  
The central fact of nature owns;  
Kneels, trembling, by his altar-stones,  
And darkly dreams the ghastly smear  
Of blood apposes and stones.

Guilt shapes the terror; deep within  
The human heart the secret lies  
Of all the hideous deities;  
And, painted on a ground of sin,  
The fabled gods of torment rise!

And what is He? The ripe grain nods,  
The sweet dew falls, the sweet flowers blow,  
But darker signs His presence show:  
The earthquake and the storm are God's,  
And good and evil interflow.

Oh, hearts of love! Oh, souls that turn  
Like sunflowers to the pure and best!  
To you the truth is manifest:  
For they the mind of Christ discern,  
Who lean like John upon his breast!

In Him of whom the Sybil told,  
For whom the prophet's harp was toned,  
Whose need the sage and magian owned.  
The loving heart of God beheld,  
The hope for which the ages grieved!

Fade pomp of dreadful imagery,  
Wherewith mankind have deified  
Their hate and selfishness and pride!  
Let the scared dreamer wake to see  
The Christ of Nazareth at his side!

What doth that holy Guide require?  
No rite of pain, no gift of blood,  
But, man a kindly brotherhood,  
Looking, where duty is desire,  
To Him, the beautiful and good.

Gone be the faithlessness of fear;  
And let the pitying heaven's sweet rain  
Wash out their altar's bloody stain,  
The law of Hatred disappear,  
The law of Love alone remain.

How fall the idols false and grim!—  
And, lo! their hideous wreck above,  
The emblems of the Lamb and Dove!  
Man turns from God, not God from him,  
And guilt, in suffering, whispers Love!

The world sits at the feet of Christ,  
Unknowing, blind, and unconsoled;  
It yet shall touch His garment's fold,  
And feel the heavenly Alchemist  
Transform its very dust to gold.

The theme besetting angel tongues  
Beyond a mortal's scope has grown:  
Oh, heart of mine! with reverence read,  
The fulness which to it belongs,  
And trust the unknown for the known!

## The Liberator.

## AMERICAN COLORPHOBIA.

[Extract from an Unpublished Anti-Slavery Work.]

Mrs. Byron Kilso makes her visit to the wife of Deacon Carpo, while the deacon himself is bearing the cross at the Cuttfield Convention. The two ladies are soon in close converse; Mrs. Kilso is eloquent. Mrs. Carpo is obstinate, and for a long time it was doubtful on which side victory would fall. 'He won't be gone but a short time,' said Mrs. Kilso, 'only about ten days, or two weeks, at most.'

'What was her story?' said Mrs. Kilso. 'I should like to hear it, for I really thought a good deal of Dinhah. She left me on account of her mother's sickness, or I should not have parted with her.'

'She has changed since then, Mrs. Kilso; she has become a very impudent nigger since we last met. I don't know, but I don't think that religion was ever made for niggers; they don't seem able to stand its power.'

'But what did Dinhah say for herself? I must go soon, and would like to know what excuse she had to make.'

'Well, I can't tell it just as she told it, for I paid but little attention to what she said; I can give you the substance of it, however.'

'I hope I shall be able to possess my spirit in patience. I wish I had more patience, sister Kilso. It is vexing that a Christian people should be worried with negroes all the time. There is always some trouble with the creatures; I wish they were all where they belong. I want none of them near me; though, merely known, I don't want to deprive them of their humanity. Do you really think the blacks have souls, sister Kilso?'

'I have never doubted upon that point, sister Carpo. I have always regarded them as God's human creatures, though very unfortunate.'

'Well, perhaps they are; but some think it quite doubtful, and even Mr. Carpo's mind is not settled upon that subject. He says he is sure that the church thinks it doubtful about negroes having souls.'

'No, Mrs. Carpo, I am astonished; you cannot be in earnest.'

'Yes, I am in earnest, and it stands to reason, the way the deacon looks at it.'

'No, Mrs. Kilso, I never told you a lie, and I never told Mrs. Carpo a lie; and nobody can say that I tell lies.'

'I suppose I can believe just as much as I please,' retorted Mrs. Carpo. 'It is well known that negroes will lie, and I am satisfied of it. But you can tell your story, Dinhah; perhaps others may believe you, and I am sure I have no objections if they do. I know what I know myself.'

'Well, Mrs. Kilso,' said Dinhah, 'you see I went to prayer meeting at eight o'clock, and I told Mrs. Carpo, when I came to live with her, that I must go to prayer meeting two evenings in the week, from eight to ten o'clock; but I should always do the work up before I went. Did I not always do the work up before I went to meeting, Mrs. Carpo?'

'Oh, I suppose you did, after a fashion.'

'Well, I went at eight o'clock, and found the meeting just begun. In about half an hour, sister Stover came in, sobbing and crying as if her heart would break. The pastor asked her what made her so—what great trouble was upon her. "Oh," she said, "she was afraid to tell—frighted the walls had ears." The pastor goes to the door, turns the key, and says, "Now sister Stover may speak softly, and tell the cause of her mighty grief." "Mighty grief it is," said sister Stover; "the bloodhounds are on the track of our dear sister Barry."

When she said this, we all gathered round her, and the pastor told her to be calm, and tell us all she knew. So she was a little calmed down, and told us. "That morning," she said, "when sister Barry was going out to market, she saw a man on the other side of the street, who seemed to be looking very close at the house. Sister Barry drew back, and peeped out at the window. The man walked back and forth two or three times. Sister Barry knew him the second time he passed, and all her blood rushed straight to her heart. She crept up into a corner of the room, and tried to pray, but she could not think of anything but the man. "Oh, Lord—a-merry, Lord-a-merry," was all she could say. Well, she peeks out at the window again, and the man was gone. Now is the time, she thought; so, taking her two boys and little girl, she started, and goes right straight to sister Stover's.'

'But what was all this?' said Mrs. Kilso. 'What this sister Barry?'

'I was just going to tell you,' said Dinhah. 'She ran away from Maryland twelve years ago; she was just sixteen years old. She got safe to Boston, and being a mighty smart girl, got into service right away. She joined the church next year, and next year after that, she married brother Barry. A very smart, respectable man, brother Barry is; been for eight years steward on the packet-ship "Liberty," that sails to Liverpool. Well, they have three children—live comfortable, and very respectable; have every good and nice, and sister Barry very happy until the law pass, and they begin to hunt up the poor slaves. She live in much fear after that law pass, and brother Barry say, that after another voyage, he quit the sea to Canada, and buy a farm. Well, the ship Liberty was expected just at the time the man from Maryland came; but the ship did not come for six days after. The slave man from Maryland went to the house with officers, but found nobody there than he was looking after.'

'The man watched about the house all day for sister Barry to come home. Sister Stover's little Tommy looked after the man all day, and saw him sneaking about after dark. Now, you see, Mrs. Kilso, this was the circumstance that troubled sister Stover so much, "feared that, after all, sister Barry might be caught."

'When she had told all the story, the Pastor, first thing, kneeled down, and we all knelt down, and pray for more than an hour; but all pray in heart, not loud, for fear some outside hear, and find out the trouble. We all felt sure, after prayer, that God would help us. The brethren consult, and it was agreed that one get a carriage, and bring sister Barry and the children to the pastor's house, and that all the sisters should go straight home, and get some clothes and things for sister Barry, for she must leave Boston that very night. I went home to mother, and got something ready.'

'I don't know. I never heard her say much on the subject, but she used to be very attentive to meetings.'

'I guess she got it after she left you. Religion just spoils niggers, and makes them feel as big as you please, and you can't do any thing with them. I don't want them about me. Twice every week Dinah must go out to an evening prayer meeting, but I guess more of a nigger gathering than a prayer meeting. I told her it was something that I could not allow—I would not have it. Well, she looked as if she meant to give it up, but it was all deceit; for two nights after that she went out, and I should think,—well, I should think—it was two o'clock in the morning before she came home. In the course of the forenoon, I went down into the kitchen, in the very best of humor, but determined to give her a plain talk. "Well, Dinhah," said I.'

'"Well," said she, "I suppose you think I have done wrong."

'"I am sure you have," said I; "very sure there is not a woman in Boston could or would put up with such conduct."

'"If you knew" the reason of my staying out so, you would not be angry, Mrs. Carpo." She had the impudence to speak just so.'

'Dinhah return?' said Mrs. Kilso, who was inclined to believe that Dinhah had stated.

'Just six days after his family had gone, and he went right straight back with the first steamship. They are all safe now; we have had a letter; the pastor read it to us the other evening. Brother Barry

## THE LIBERATOR.

"No reason, Dinhah," said I, "no reason. I don't want to hear a string of lies. I would not believe one word, because I know niggers will lie."—and I know they will, sister Kilso; it seems natural for them to lie.'

'You might have heard her story, at all events,' said Mrs. Kilso.

'So I did. She made me hear it; but she could not make me believe it. She told it just as bold and just as saucy as only a negro knows how. Well, when she got through, "Now," said she, "I am ready to leave whenever you please; I have done nothing that I am ashamed of." Think of that, Mrs. Kilso! Out till two o'clock in the morning, and not ashamed of it! I guess she left my house in a hurry.'

'What was her story?' said Mrs. Kilso. 'I should like to hear it, for I really thought a good deal of Dinhah. She left me on account of her mother's sickness, or I should not have parted with her.'

'She has changed since then, Mrs. Kilso; she has become a very impudent nigger since we last met. I don't know, but I don't think that religion was ever made for niggers; they don't seem able to stand its power.'

'But what did Dinhah say for herself? I must go soon, and would like to know what excuse she had to make.'

'Well, I can't tell it just as she told it, for I paid but little attention to what she said; I can give you the substance of it, however.'

'I presume Mr. Carpo did not mean to deceive any body. A Christian man must tell the truth without respect of person. I suppose he told nothing but the truth.'

'I don't know, ma'am; I can't read.'

'Well, Mr. Carpo is well known in Boston; I guess he will dilate upon his word.'

'Mrs. Kilso whispered in Dinhah's ear as she left the room to call upon her, and she would end her employment. "The deacon will be home to-morrow," she said, coming quite dark, though not black, 'and I hope you will hasten his departure; I feel anxious to be on our way.'

'Well,' sighed Mrs. Carpo, 'what is to be, is to be.'

'I suppose, but it is a very dark dispensation. Those negroes—but I won't say a word about them; they are just what they are, and every body know it. I suppose they were made for some purpose; maybe to try the faith and patience of the saints. I hope I shall let patience have its perfect work.'

'Just so,' replied Mrs. Kilso; 'we ought to be patient with all. I am glad to see you resigned; I will now hurry home, and prepare for the journey.'

'Well,' said Mrs. Carpo, 'Carpo, when left alone, throwing herself into an arm-chair, 'this is a pretty how-do-you-do. Mr. Carpo's a fool, an old fool,' and she began trotting her foot—habit she had when her wrath was up. 'He never told me a word about all this. Mr. Carpo knew it all before he went to Cuttfield. I don't care where he goes!' and she trotted her foot. 'I don't care if he never comes back, if he is going to be a sly Abolitionist.'

'Here she trotted her foot very hard and long. The fact is, sister Carpo was not possessed of a very meek and quiet spirit; her early education had not been of the very best description—she was not over-polished. Yet sister Carpo had many good traits; she was greatly zealous for the peace and upbuilding of our Zion; a woman of strong will and considerable powers of speech, so that the deacon himself had to be very careful.'

'Mr. Carpo returned from Cuttfield, but how he settled matters with his better half, we have never been able to learn. We find him, however, on the following day, with Mrs. Kilso, fairly under way for foreign parts, as he called it. After a short ride, they exchange the car for the steamer. It was late in the day when they embarked, a heavy rain had begun to fall, and the prospects for a blustering night were very fair. Men, women and children thronged the saloon of the gallant steamer, that ploughed her way against wind and tide, and mountain wave. The awnings, though they could not entirely protect the deck passengers from the weather, still greatly helped those who had no right to enter within the aristocratic circle of the saloon—the plebeian in coat or color. Comfortable-looking place that saloon! Here a gentle man sits with his right foot resting upon his left knee, his cane grasped with both hands, while the iron ivy top is buried deep in the fashionable goatee that adorns his chin. There a group of politicians have got together, and if the Union ain't safe in their hands, then patriotism don't mean any thing. The ladies are making themselves happy, according to the established usage of Lydia, while Deacon Carpo is trying to realize his position—trying to assure himself that he is on board a steamer, and going he knows not where.'

'When she said this, we all gathered round her, and the pastor told her to be calm, and tell us all she knew. So she was a little calmed down, and told us. "That morning," she said, "when sister Barry was going out to market, she saw a man on the other side of the street, who seemed to be looking very close at the house. Sister Barry drew back, and peeped out at the window. The man walked back and forth two or three times. Sister Barry knew him the second time he passed, and all her blood rushed straight to her heart. She crept up into a corner of the room, and tried to pray, but she could not think of anything but the man. "Oh, Lord—a-merry, Lord—a-merry," was all she could say. Well, she peeks out at the window again, and the man was gone. Now is the time, she thought; so, taking her two boys and little girl, she started, and goes right straight to sister Stover's.'

'But what was all this?' said Mrs. Kilso. 'What this sister Barry?'

'I was just going to tell you,' said Dinhah. 'She ran away from Maryland twelve years ago; she was just sixteen years old. She got safe to Boston, and being a mighty smart girl, got into service right away. She joined the church next year, and next year after that, she married brother Barry. A very smart, respectable man, brother Barry is; been for eight years steward on the packet-ship "Liberty," that sails to Liverpool. Well, they have three children—live comfortable, and very respectable; have every good and nice, and sister Barry very happy until the law pass, and they begin to hunt up the poor slaves. She live in much fear after that law pass, and brother Barry say, that after another voyage, he quit the sea to Canada, and buy a farm. Well, the ship Liberty was expected just at the time the man from Maryland came; but the ship did not come for six days after. The slave man from Maryland went to the house with officers, but found nobody there than he was looking after.'

'The man watched about the house all day for sister Barry to come home. Sister Stover's little Tommy looked after the man all day, and saw him sneaking about after dark. Now, you see, Mrs. Kilso, this was the circumstance that troubled sister Stover so much, "feared that, after all, sister Barry might be caught."

'But what was all this?' said Mrs. Kilso. 'What this sister Barry?'

'I was just going to tell you,' said Dinhah. 'She ran away from Maryland twelve years ago; she was just sixteen years old. She got safe to Boston, and being a mighty smart girl, got into service right away. She joined the church next year, and next year after that, she married brother Barry. A very smart, respectable man, brother Barry is; been for eight years steward on the packet-ship "Liberty," that sails to Liverpool. Well, they have three children—live comfortable, and very respectable; have every good and nice, and sister Barry very happy until the law pass, and they begin to hunt up the poor slaves. She live in much fear after that law pass, and brother Barry say, that after another voyage, he quit the sea to Canada, and buy a farm. Well, the ship Liberty was expected just at the time the man from Maryland came; but the ship did not come for six days after. The slave man from Maryland went to the house with officers, but found nobody there than he was looking after.'

'The man watched about the house all day for sister Barry to come home. Sister Stover's little Tommy looked after the man all day, and saw him sneaking about after dark. Now, you see, Mrs. Kilso, this was the circumstance that troubled sister Stover so much, "feared that, after all,